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## PSYCHOLOGICAL LITERATURE

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*Der Wahn und die Träume* in W. Jensen's "Gradiva," von SIGMUND FREUD. 1908. 81 p. (Erstes Heft.)

*Wunscherfüllung und Symbolik im Märchen*, von FRANZ RIKLIN. 1908. 96 p. (Zweites Heft.)

*Der Inhalt der Psychose*, von C. G. JUNG. 1908. 26 p. (Drittes Heft.)

*Traum und Mythos*. Eine Studie zur Völkerpsychologie, von KARL ABRAHAM. 1909. 73 p. (Viertes Heft.)

*Der Mythos von der Geburt des Helden* Versuch eines psychologischen Mythtendutung, von OTTO RANK. 1909. 93 p. (Fünftes Heft.)

*Aus dem Liebesleben Nicolaus Lenaus*, von J. SADGER. 1909. 98 p. (Sechstes Heft.)

*Schriften zur angewandten Seelenkunde*, herausgegeben von SIGMUND FREUD. Franz Deuticke, Leipzig und Wien.

*Selected Papers on Hysteria and Other Psychoneuroses*, by SIGMUND FREUD. Authorized Translation, by A. A. BRILLE. The Journal of Nervous and Mental Disease Publishing Co., New York, 1909. 200 p. (Nervous and Mental Disease Monograph Series No. 4.)

The first six of these pamphlets on applied psychology, edited by Freud himself and written or to be written by various pupils of his, are designed to bring together into one convenient series the characteristic view-points of what is, to the mind of the present writer, by far the most interesting and original line of development which modern psychology has had since the experimental movement began with Wundt. True, the Freud school have based their conclusions chiefly on the study of more or less abnormal cases; but the psycho-analytic method is only a further development of Wundt's association reactions; while the abnormal features by the Freudists, as indeed now by most psychiatrists, are regarded as modifications of the normal, some traits of which are magnified, others suppressed, so that we have simply to look on and see nature experiment. Wundt has always allowed but the smallest range to unconscious psychic processes. For him it is but a very little way from consciousness down to merely physiological processes. This error has been fatal to Wundt's influence among those who deal with every class of mental defectiveness. No psychology can abide that does not stand this perhaps most important of practical tests; and here, by unanimous and reiterated consent of those in or near the Freud camp, Wundt has already signally failed. Those who study mental alienation are drifting farther from him.

In a different way and for different reasons, Kraepelin, too, is being left behind. This writer started from the Wundtian basis and has done signal service for the world by his breaking up of the rigid, old, and the development of new, classifications. He has, however, never succeeded in reaching any very stable equilibrium, as witness the

essential changes of view-point in his successive editions. Great as his contribution has been, there can be no doubt whatever that he is being slowly left behind by those more interested in minute and careful observation, who are ready to follow facts wherever they lead and are unencumbered by schematizations which, in the Kraepelin camp, have become altogether too cumbersome. Those who have followed the Freudian literature know with what infinite patience and detail the clinical cases are followed up as the investigator penetrates to layer below layer of the patient's soul.

Freud himself is a man of wide reading and of keen literary insight and taste. His pages abound in allusions to literary masterpieces from the Greek drama down to the contemporary novels; but allusions to these he uses as entirely subordinate to his main purpose. In Vienna he has had scant recognition, being, although on in the fifties, only "extraordinary" professor; and he has been largely absorbed by his duties as a medical practitioner. Owing to the large place which he assigns to sex in the development of psychoneuroses, he has been misunderstood and for a time suffered socially. This, however, is happily past and he is now by every token likely to receive full recognition. It was an experience never to be forgotten by those who shared it to listen to the daily lectures for a week in September that he gave at the Clark conference. He spoke in German and without notes, and in a voice of so little power that his hearers drew their chairs in a semi-circle about him. But never in the writer's experience have a group of advanced scholars, many of whom have achieved great eminence in this country, listened with greater interest to the words of a great teacher. His expositions were masterpieces of simplicity, and it is hoped and believed that the lucidity of his expositions, supplemented as they were by a number of private conferences and one most successful demonstration of his method in a private clinic, will lead to the recognition he deserves in this country. One of his leading disciples, Dr. Jung, of Zurich, accompanied him and also gave a series of lectures in German. Fortunately, too, we now have the above first translation into English of a few of his selected papers. Freud regards his as yet untranslated work on the interpretation of dreams as the key to his system. This, especially the enlarged second edition upon which so much time and labor have been expended, is the best introduction to his work, although it must be admitted that it is hard reading, owing to its technical terms. This, with his other books on wit and on the psychology of daily life, show how his views apply to all the occurrences of human life, waking or sleeping, in health as well as in disease.

Most of his patients have been women and, owing to his fame, many of his cures have been cases of long standing, who have passed through courses of treatment by other physicians. Perhaps the chief common criticism directed against him is that he magnifies the importance of sex in both health and disease. His own claim is that the immense rôle which this function plays in nearly every form of human ill with nervous complications has hitherto been for various reasons vastly underrated, that its manifestations have been everywhere repressed, and that its influence is profoundly felt at every stage of life beginning with infancy. In this respect and in the thoroughness of his analysis and in his disuse of hypnotism, he differs from his own great teacher, Charcot, and from his earlier and older associate, Breuer, as well as from Janet. To our own thinking, his system so far as it is at present developed, lacks one essential thing, and that is adequate recognition of psychic evolution and the influence of past stages of the soul's development upon its present forms of aberration.

In his last book, "Les Névroses," Janet in the few concluding pages has taken the epoch-making step of acknowledging in general terms how a complete understanding of such cases requires us to understand more than is at present known of the early stages of the development of the soul.

*Le Doute*, par PAUL SOLLIER. Félix Alcan, Paris, 1909. 407 p. (Bibliothèque de Philosophie Contemporaine.)

For the last score of years very much has been written about the will and its re-education, by philosophers, moralists, pedagogues, and psychotherapists, and American pragmatism, which is at bottom a philosophy of will. Indeed, many are coming to believe that truth is what we will. This book is a vigorous reaction against these abuses, which can have nothing but disastrous consequences for morality, pedagogy and therapeutics. To will, it is necessary first of all to know, in order to choose. We must understand the external world and the various physiological and even psychological conditions and consequences. When conditions are not realized, doubt arises because of incertitude and indecision. This is what our age suffers from and really lacks will. At bottom, doubt is an emotive phenomenon due to feeble cerebral resistance. To study it, therefore, now becomes of prime importance for morals and society, to say nothing of pathology and psychology. After some general considerations, the writer takes up in the second chapter the objects and conditions of doubt which, as to the external world, he divides into three parts—that of present, past and future reality; and concerning the ego, he makes three varieties, viz.: as to the object, extent and intent, and time of the doubt. He traces its slow evolution in individual cases and in society, its culmination, decline and disappearance. As to its elements and consequences, he finds them to be affective, sensorial, intellectual, motor; and its causes he traces in sense, in perception, conscience, memory, imagination, association, judgment, feeling, sex, religion, etc. There are certain reactions on the part of doubters that are inherent in the doubt, and dependent upon individual character as well as upon the nature of the doubt itself. Psychæsthenia, obsessions, impulsions, pain, are among these. In treating the reactions of the doubter against the doubt, he considers the consequences as intellectually affective and emotive. The organism and nature of doubt he finds in cerebral feebleness and psychæsthenia; and he gives quite a repertory of modes of resistance, beginning with physical exercise, and passing on to psychotherapy and re-education to action.

*Zeitschrift für angewandte Psychologie und psychologische Sammelforschung*, Band 3, Heft 3 u. 4. Herausgegeben von WILLIAM STERN und OTTO LIPMANN. J. A. Barth, Leipzig, 1909. pp. 163-318.

Among the interesting articles that constitute this number is one contributed by Victor Lowinsky reviewing the *Pedagogical Seminary*, which has always been devoted to education upon a psychological basis and interested in uniting theory and practice. This, the writer says, "has been Stanley Hall's effort, who, with his ethnologically applied bio-genetic law has summoned the whole modern life of culture in all its breadth and depth before the judgment seat of psychology, since although a culture pedagogue *grossten Stiels*, he seeks always to exert an immediately practical influence. He keeps his eye mainly fixed upon the relations of his own country; nevertheless, the scientific issue of his conclusions always has general interest. Of the paths and ethos of his discussions, this report, of course, can give no intimation. Pedagogical, medical, historical, and psychological points of view are represented." The writer then proceeds to give an epit-